

The
American
Rosae
Crucis



June
1916

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The American Rosae Crucis

A Monthly Magazine Devoted to Science,
Philosophy and Religion. Official Organ
of Ancient and Mystical Order Rosae Crucis.

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THOR KIIMALEHTO, - Business Manager

Minister Publication, Editor-in-Chief

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Ex-Cathedra



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Ex-Cathedra



Important Announcement to Initiates and Members of R. C.



THE call from those who are about to be initiated into the Order for matter which might be read and studied as preliminary instructions, as well as the constant requests from members in the First, Second and Third Degrees for "home study" has led me to consider ways and means of meeting such requests.

I fully realize the value of some preliminary instruction before taking up the lectures of the First Degree, and I likewise appreciate the value of good, helpful home reading in connection with the lectures of the various Degrees.

The difficulty has been to recommend such books or papers as are, first, advisable and helpful rather than perplexing and contradictory to our work and teachings, and secondly, such of these as are still published or obtainable at nominal prices.

There are a number of books which I would that all our members might read, but most certainly I cannot recommend such as only a few could possibly afford to obtain and thereby leave others with the benefit of such reading.

Also, since we are not a publishing firm in the sense that so many movements are in this country, we have not, nor will we, publish books for our members to buy at various prices and thereby commercialize our work.

Our secret teachings and philosophies will never be put into books to be sold to those who are willing to buy—regardless of their qualifications. This alone has done more to make so-called Rosaecrucianism appear ridiculous in the eyes of the learned than anything else and by our very refusal to conduct our work on a book-selling plan we prove the honesty of our claims.

But there are many excellent books written in the years gone by which contain excellent reading as an adjunct to our lectures and these I shall attempt now to place in the hands

of our readers by the simple method of reproducing them in whole or in part in this magazine. Also will be published special papers by our own advanced workers for the assistance of those who wish good reading. Whenever we publish copyrighted matter we will buy or otherwise legitimately secure the rights to such copyright. In this way some very rare books and papers which would otherwise cost many dollars will be given economically to our readers. The editing of such books and papers means additional work and an additional cost in publication, but it means a great saving to our members and gives all an equal opportunity to read such works as even the most astute of commercial Rosaecrucian movements has not offered as "secret" teachings.

Therefore, beginning with this issue there will appear in each number a complete paper, book or section of a book classified for proper "Degree" reading. In this issue is a typical example of the special papers being prepared and while this one is for the Initiate, there will be others for the advanced members. (Our members will note that the language used is so devised that those not Initiated will not understand the full significance of the points dwelt upon.)

Because of the extra costs, each issue of the magazine will be 25 cents per copy hereafter, although the subscription price will remain at \$1.50 per year until the January, 1917, issue, when the yearly price will advance to \$2.50. Save all your coming issues and you will have an encyclopaedia of knowledge, rare and valuable, and never before published in such handy form.

The magazine, although primarily published for members of the Order Rosae Crucis, is and will remain a public metaphysical magazine, open to subscription from individuals, whether private students or members of the Order. It will strictly adhere to reason and science in all its branches.

THE IMPERATOR.



June, 1916

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What is Illumination

By Hatchuep



THE strong spiritual current sweep-
ing through the world at the pres-
ent time is, on its onward march,
transforming the religious, philo-
sophical and scientific thought of
all coming under the sway of its
magic wand, and asserts, most emphatically
that the existing confessions and religious so-
cieties are fast approaching the end of their
reign, that a new, all-embracing religion of
the future must develop and is in formation,
into which all existing religions will finally
be consumed. This thought is not new. Every
religious society believes their beliefs and arti-
cles of faith will at last make their way into
the hearts of the people and conquer the world.
The various Christian religious sects, as well as
those of other great world religions have made
this error, looking with pity, and at times
even with contempt, on the followers of other
faiths, whom they have called infidels, unbe-
lievers, atheists, etc.

As this hope, which all religious sects seem
to nourish, is unfounded, it will have to be
decided upon as to where the truth is to be
found and which philosophy is the absolute
one, the only true philosophy. This is a point
which never will be decided, and the reason
is because of the object of human existence,
which will be considered as we proceed.

A great change is coming over us, and every
year makes this change more evident. When
we think of the wonderful changes since the

beginning of this century, we are convinced
that the mental revolution now approaching is
overturning old principles, ideals, customs,
laws, ethics; things sociological, philosophical
and metaphysical, replacing them with new
things. All feel the pain of travail and the
unrest preceding the New Age, but we know
not the cause nor the remedy. False prophets
are arising on every side purporting to be able
to show the Way to Truth and Life, while
men are running hither and thither, vainly
seeking the balm for agony of soul and mind.
They find not what they seek for relief can-
not come from the outside, but from within,
as has been said by one thousands of years
ago: "Neither shall they say 'Lo here' or 'Lo
there' for behold the kingdom of heaven is
within you." Even human relationships are
becoming strained, and the people are tired of
the dishonesty, the hypocrisy, and are strug-
gling to arrive at truth and honesty in thought
and act, in religion, business and in the home.
The way of redemption will not be discerned
until man refuses to be deluded by appear-
ances, by false prophets, and will turn his gaze
inward and come to a realization of the One
Life underlying all existence.

All religions have certain dogmas which are
accepted as absolute truth by the people, the
doubting of which is declared to be sinful and
will be punished, here or hereafter. Through
a zealous keeping of these dogmas and the
unsparing persecution of all who dared to



think otherwise, the churches have created for themselves a powerful authority and position, which, however, instead of helping to bring the various confessions of faith nearer to each other, served, on the contrary, to sever them more and more.

This is a very natural result when we take in consideration that all true faith is based upon spiritual perception. I cannot really believe anything unless I have arrived at some knowledge of its truth. A blind faith is possible only to him whose intellect has not been awakened and who is not in possession of spiritual perception. There was a time when the education of the people seemed on a comparatively low level, and man made little use of his intellectual faculties. When his material necessities were supplied he was satisfied and gladly left the care of his soul to the church.

The advance of science has brought about a change, and the increasing knowledge of the natural sciences among the common people has increased the intellectual faculties, so that we can no longer truthfully speak of the blind faith of the people in general. Man now demands a certain compliance of what he is to believe with that which science teaches him is actually true. When these contradict each other man now accepts what appears to be logically and reasonably right, and he rejects that which is a matter of belief only. The educated man will accept by faith only those things which do not seem to him to be impossible or contrary to his scientific observations. Here we find the great stumbling block and the broad road to perfect unbelief, upon which indeed many have entered. In the first place, science is not able to explain everything; in fact only the smallest portion of what we know of God and His mysterious workings, and then again, it is that very same science which according to the individuality of the investigator, has brought forth the greatest men of faith as well as the atheist.

Scientists have found upon the same road of investigation both faith and unbelief. The inner development of man is never dependent upon the accumulation of obscure knowledge. As long as God shall, therefore, be discovered by this way alone, science has produced the atheist: but whoever learned through his sci-

entific investigations, to grasp the spirit, living and working within the manifested works of God, must of necessity have found God likewise. Spiritual religious activity does not consist in the mere intellectual and eloquent dissertation and expounding of certain verses of Scripture and articles of faith derived therefrom, but in activity according to spiritual knowledge attained by the individual realization of unchangeable truth. The essence of religion is "Love God above all and thy neighbor as thyself." This concise statement contains confession of faith, instruction for the path of attainment and the law, three in one. If man will act accordingly he is doing all that can be done, and no believer, be he known by whatsoever name, can offer any objection or criticism. The Jew, the Turk, the Chinese, the Hindoo, will not only extol his actions but will affirm their own devotion to religion by their aspiration to do likewise.

Why is it, then, when all religions may be contained in one sentence, that we have so many confessions? Very simple. Although man well knows the command, never yet has he governed his acts accordingly. Would strife of religions, conflict of confessions, the proud, despising, contemptuous attitude of one to another be possible if each man "loved God above all and his neighbor as himself"? What is it that separates the creeds? A mere matter of opinion, and opinions themselves change with increasing light. What I may call unbelief to-day, may very shortly be presented very forcibly as truth. It is the self-denying attitude toward our fellowman that can alone be of value in determining the moral growth, and this depends upon spiritual perception and illumination.

This illumination is based upon the commandment of all religions, to love God above all and thy neighbor as thyself. Whoever enters upon this path will have a harmonious philosophy of life, man and the universe, and occult sciences; a philosophy that will disclose to him all the mysteries of existence, the riddle of the universe, the problems of the past and future; a philosophy that will bring to him contentment and enjoyment during his earthly pilgrimage, and will sustain him in his approach to the seeming darkness of the world



beyond. This philosophy will be his without the citation of spirits, submittance to ecstasy, or mediumship, for all that is needed is a clear faculty of reasoning and observation, the fundamental foundation of all true illumination. The wisdom of the Illuminated consists in man knowing himself, because in him God has placed his eternal word, by which all things are made and upheld, by which he is capable of knowing all things in time and in eternity, the lost word, lost to the average man, searched for by the Freemason and finally found by the Illuminated. Let the inquirers and searchers into the deep mysteries of nature, learn first what he has IN himself, before he seeks, outside of himself, and by the divine power within, let him heal himself, and regenerate his soul. Then he may go on prosperously seeking the mysteries and wonders of God in nature. When he has knowledge of the microcosm he cannot long be ignorant of the macrocosm.

The Illuminated hold, with the sages, magi and hierophants of every age, that man can never find without what he does not seek for and discover within. It is for this reason that we say to you "Know Thyself" for within thee is hidden the treasure of treasures. The search for truth can only be made in one way, and that is the path of illumination. This illumination cannot be obtained from astral bodies or astral shells, from earth bound spirits or even from the spirits of just men made perfect, but can only be built up by the individual conscious union with the universal consciousness of God.

To become Illuminated man is called upon to exercise his reason, not to sacrifice it. The Illuminated is not tied to creed or dogma, but is concerned with the attainment of knowledge. All that is required of the neophyte is that he be possessed of spiritual aspiration. Sandivogius, one of the adepts, referring to the use of reasoning faculty says: "The most high Creator was willing to manifest all natural things unto man, therefore He showed that celestial things themselves were naturally made, by which His absolute and incomprehensible power and wisdom might be so much more freely acknowledged; all of which things the Philosophers in the light of nature, as in a looking glass have a clear sight of—but they

were willing to speak of these things only sparingly and figuratively, lest the Divine Mysteries, by which nature is illustrated, should be discovered by the unworthy, which thou, if thou wouldst know thyself mayst easily comprehend."

Illumination cannot be taught, or learned in a school, as other sciences may be studied, but the inner revelation comes from the infinite spirit to the soul of man thirsting for truth and spiritual knowledge, and the turning from worldliness will open unto him the inner sanctuary, which will be to him a light whereby he may discern the laws of God. Our heart is the schoolroom; the indwelling divine spark the teacher (Gen. 2-27); the constantly manifesting innermost spirit, striving for realization is the teacher. The schoolhouse is the entire mundane physical universe, offering the grand method of intuitive instruction.

Illumination, therefore, requires the individual awakening of the self through the will, and progress is not dependent upon the amount of knowledge acquired, but the truth which is perceived. To discern the truth and to follow it requires much more penetration than the memorizing, disputing, sophisticating, perverting and misrepresenting an amount of learning, which is all that is necessary to make a scientist. Any school can produce a scientist, if he will study their textbooks, but illumination cannot be acquired in this way. Although the degrees of illumination do not enable a man, with the knowledge of how something is accomplished, to actually do it, this is because his physical body is subject to such limitations. Yet illumination will satisfy man fully, for nothing will remain to him a mere hypothesis, for only that will be real to him which he has perceived as such.

The teachings acquired by illumination may not always be demonstrable by a superficial logic. The life, however, rising from these teachings needs no further evidence by the soul standing in its light. The knowledge cannot be imparted to others, unless they have acquired the same degree of perception, for each can only accept that which he can comprehend, and is therefore his own achievement. Here we note a gradation of perception. One may not be able to believe that



tion of such revelation and teachings will harmonize with our present range of vision and habits of life. We must not expect the teachings of any of the enlightened sages to be exhaustive, nor should we be surprised to find much of the human and imperfect still clinging to such teachings. The teacher can only transmit the truth in proportion to his perceptive faculty, as well as his faculty of communication; others who penetrate deeper may be able to demonstrate more, or perhaps communicate it in a clearer manner. At all times

it would be but his personal opinion born of his own perceptions, in the spiritual sphere constituting his own self. In as far as this self is involved we therefore will not hold the system itself responsible, any more than we could condemn science when fanatics, plying as philosophers, produce nonsensical rubbish, which they present as philosophy. The Illuminated, however, is in possession of sufficient means whereby he may recognize the border line between truth and error, and he will rarely become the victim of illusion.

Humility at the Threshold

(A Rosae Crucian Exhortation of the Middle Ages)

Translated by "Profundis" Ill.



At the threshold I stand before my God as but dust and ashes. If I count myself more, behold Thou standest against me, and my iniquities bear true testimony, and I cannot gainsay it. But if I humble myself and bring myself to naught, and shrink from all self-esteem, and grind myself to dust, which I am, thy Spirit will be favourable unto me, and Thy Light will cast its rays upon me; and all my self-esteem, how little soever it be, shall be swallowed up in the depths of my nothingness, and shall perish forever.

At the Threshold Thou showest to me myself, WHAT I AM, what I was, and whither I have come: SO FOOLISH WAS I AND IGNORANT. If I am left to myself, behold I am nothing, I am all weakness; but if suddenly I face the Spirit, immediately I am made strong, and filled with joy. And it is a great marvel that I am so suddenly raised up and so graciously illumined by Thy Light.

All this is the work of Thy Love which freely goeth before me and succoureth me in so many necessities, which guardeth me also in great dangers and snatcheth me, as I may truly say, from innumerable evils.

Therefore will I approach the Threshold with humility, and without hope or desire for material reward will I seek permission to come into God's Temple.

For a little reward men make a long journey; for eternal life many will scarce lift a foot once from the ground. Mean reward is often sought after; for a single piece of money sometimes there is shameful striving; for a thing which is vain and for a trifling promise, men shrink not from toiling day and night.

"I," saith my God, "taught the masters and the Great Prophets, from the beginning, and even now cease I not to speak unto them; but many others are deaf and hardened against my voice; many love to listen to the world rather than to God, they follow after the desires of the flesh more readily than after the good pleasure of God. The world promiseth things that are temporal and small. I promise things that are great and eternal, and the hearts of mortals are slow to stir. What I have promised I will give; what I have said I will fulfil; if only Man remain humble and faithful in my Love unto the end. Therefore am I the rewarder of all good men at the Crossing of the Threshold."



Socialism from the Rosaecrucian Viewpoint

If by Socialism we mean that advanced state of society, where each integral part considers the welfare of the many, we as Rosaecrucians desire to be classified as such, because we cherish the idea of an ultimate social order which may be regarded as the perfect civilization, through the uplifting, the education, of the individual member of society. We also hold that the coming social state will be built upon and maintained by those occult facts and mystic principles we are now endeavoring to bring before the American public.

We believe the American principle of government is a foundation rock for that socialistic state we are striving—liberty balanced by responsibility, guided by logic, restraint, condition and experience.

Will the time come when the individual will be trusted to exercise his own will with perfect freedom? In what degree will the state rule? Those are the questions of most importance.

From the exercise of personal rights come those moral qualifications upon which true government rest—responsibility, self reliance, prudence, temperance, thrift, caution and foresight.

Our forefathers held the principle that the government is best which governs least, which gives full liberty to each individual to follow his own inclination, to think what he pleases, to do what he pleases, when and as he pleases, so long as he does not interfere or injure his neighbor.

These principles are purely socialistic. Socialism favors a co-operative state of government where the interests of the many are involved. It does not destroy the personal lib-

erty, which is the motive power of action, and which throws men on their own resources, compels them to act and think for themselves.

The perfect state as we see it must be entered into peacefully, willingly and gradually and by nearly unanimous desire on the part of the governed, by curing the present state of its abuses and ills, through enforcement of laws of public interest, acquiring a healthy and stable progress.

This progress can only be gained by raising the standard of responsibility, right and justice of each individual comprising a part of the state.

It is only in construction we are able to replace undesirable conditions. The destruction will take care of itself, because the old conditions will become obsolete. A revolution could never establish the social propaganda. Its fruit would be ruin, riot and blind frenzy.

Much has been ascribed to Socialism that is anarchism, and the two are as different as night and day. Anarchism is the very opposite to co-operation and nothing else than the absence of the state or government, with no laws, institutions or functions, no order or justice. Socialism is founded on construction, anarchy on destruction. Socialism means brotherhood, anarchy means selfhood. Socialism favors freedom with consideration for other's rights, anarchism favors unlimited license.

The two, so often confused, have nothing in common. Socialism as we understand it is dealing with problems according to Natural Laws, visualizing the perfected human being, in a perfected government.

CONSTANTIA.



The Stars of Marie Antoinette

By Ida Duncan Little



IN looking back over the pages of history there are found certain characters which appear to be creatures of destiny; whose path through life is determined by forces outside their own control and whose every act unconsciously contributes toward a certain fate. Prominent among these is the unfortunate Queen of France, Marie Antoinette.

The configuration of the stars which represented this soul and called it again to earth on the second of November in the year 1775 was of a troublous nature. On that day occurred the terrible earthquake and tidal wave at Lisbon where probably thirty thousand lives were lost. At this period began the Seven Years' War. About this time began the stirring of forces which would terminate in the French Revolution. Voltaire awakened thoughts of liberty in man and Rousseau called upon him to return to nature. Austria desired greatly the French alliance, and its empress, Maria Theresa, used every diplomatic means to further this end.

Such was the canvas upon which appeared the tragic figure of Marie Antoinette.

She was the youngest daughter of Maria Theresa of Austria, and her husband, Francis of Lorraine, a man of much refinement and some learning, who, at the birth of the child, was greatly oppressed by premonitions of evil. He had her horoscope drawn and probably saw there much of her future life and also the reason of the close affinity between her and himself, for she was always the child of his heart.

In this chart the early degrees of the sign Cancer are upon the ascendant or eastern horizon with Mars rising in the first house and this soul was a true daughter of the moon and Mars. In appearance she was strongly built, large of feature, with heavy reddish hair above curved eyebrows. In tem-

perament impetuous, excitable, changeable, ever active and fond of mimicry. The moon unfortunately stands inharmoniously related to the two so-called malefics, Saturn and Mars, and as it is the ruler of the life, misfortune must follow. The moon, also, indicates the women connected with the life, and women brought much trouble to Marie Antoinette. Her mother arranged her marriage and the Countess de La Motte instigated the great scandal of the Diamond Necklace, both events leading directly to her tragic end.

During childhood her education was much neglected. Living the greater part of the year at the country house of the Hapsburgs and speaking only the German language, she was allowed to run wild the greater part of the time. At fourteen years of age she could scarcely write and a temperament greatly in need of being taught self-control had been allowed full freedom. The bad aspects to the moon would account for these conditions.

At this time the decaying throne of France was occupied by Louis XV and, as his son and heir had lately died, his grandson, a sickly lad of fifteen years, was heir to the throne and became in time Louis XVI of tragic fame. To effect a marriage between this boy and her youngest daughter and thus perfect the French and Austrian alliance was the intense desire of Maria Theresa and she finally succeeded. Marie Antoinette was brought to Vienna, taught French and the manners of courts and in her fifteenth year sent to France and married to the Dauphin, her mother feeling that she had accomplished much both for her daughter and the Austrian interests.

Imagine this child, dressed as a woman passing through the gorgeous ceremonies at the Austrian court. The excitement, the deference paid her, her wonderful clothes in which she took so deep an interest. Then the long journey of two weeks to Paris looking forward to the renowned glories of Versailles. The meet-



ing with the old King and all his court outside the city, and the meeting also with the first French woman to bring trouble upon her, the Du Barry, the favorite of the King.

To be a king or queen is to be a symbol, a living symbol made by the nation itself and satisfying in man the desire to look upward, the desire to rely upon something other and greater than himself. The power of this symbol must be conserved by ritual, dignity and splendor. It must appeal to the emotions and keep alive in man wonder, veneration and awe. This was especially true of the French nation. Before it awakened and realized the meaning of independence, the power of these symbols held it in bondage. The persons of the king and queen must be sacred, their word a law, their actions above criticism. To occupy this position was required a man and woman capable of submitting themselves to routine, conventions, pomp and ceremony. Long lines of sovereigns inherited this quality and, at last came to regard themselves as beings of a different mould. Marie Antoinette possessed this pride of kings, but her impulsive, ardent, ill-disciplined nature would not submit to the restrictions of courts.

At the time of her birth the great planet Uranus was shining directly down upon her from the midheaven. To the sun in the sign Scorpio it spoke in friendly terms, but upon Mars, powerful, and upon Mercury its effects were harsh and evil. The vibrations of this planet always make for freedom, for a dislike of constraint and convention and when placed in the midheaven and tenth house it will cause scandal whether deserved or not. Being in relation to Mars, which so largely ruled the life, its effect was intensified. The scandals that assailed Marie Antoinette were great in number and far reaching in their effects, resulting finally in her death. Like most scandals they were built on slight foundations and grew to enormous proportions; many of them were entirely unjustified and all exaggerated. Self-willed and unrestrained she undoubtedly was, yet she was chiefly a victim to the thought and movement of the period and the reaction of men from their decaying symbol, the house of the Bourbons.

The first few years of her life at Versailles

were years of some bewilderment. There was in her character a certain honesty and simplicity which she inherited from her mother and this ever prevented her from understanding the character of the French people. Their hardness, their brilliancy, their subtlety, she never fully comprehended and it caused her to make many mistakes in later times when she had political influence. But at this time her love of social pleasures, which had such an effect on her life, developed rapidly. Dancing, masked balls, extravagant dressing, admiration, filled her days and nights. As the years passed her love of gems, of gambling, of acting, acquired strength and here must be considered the fifth house of her horoscope.

This house governs all the affairs above mentioned and is fully occupied by four planets, the sun and Venus close together in Scorpio, with the moon and Jupiter in Libra. As a consequence the activities of this house are over developed in the life, and these same activities produced the scandals that destroyed her. To understand this character more clearly the trine of the water signs (the signs governing the emotions) must be considered. Cancer rises with Mars in the first house; Pisces occupies the midheaven with Uranus and Scorpio contains the sun. This trine governs the life and, consequently, it is a life of emotion, while with Uranus at the apex this emotion will be uncontrolled.

When Marie Antoinette was about nineteen years of age, Louis XV. died and she became Queen of France. She had been fond of the old King; she was fond of the new one, her husband, Louis XVI., but she could not reconcile herself to court restrictions. In this the modern mind can but sympathize with her. She must not receive a glass of water except from the hand of the lady of highest rank about her; when she talked to an old gardener her ladies complained to the King who, to his credit, said "Let her be." She must dine once a week in public while thousands of the populace from the streets walked by. She must pray in public. She must be criticized or applauded by the public at every move, and who can wonder at her rebellion. Still her indiscretions increased. Long sleigh rides about the country and through the city without es-



court; gambling for large sums; childish interference in state affairs while her mother scolded from Vienna in a long series of letters; reckless extravagance in all directions. Paris was amazed and shocked; finally Paris was angry.

By the time she was twenty-five years of age the sun, by progression, had entered the fiery sign Sagittarius in aspect to Jupiter in the fifth house and under this direction there developed her love of acting and the opening of her little theatre at the charming Trianon. She acted well, the King applauded and at first only the royal family were admitted. But soon all her friends must come and with them came her enemies, always many in number. At this time, also, her power in every way increased under the influence of Jupiter. An heir was born and the people grew more friendly toward her. This, alas! was but an interlude.

As the sun progressed it came, in her thirtieth year in evil relation with the great Uranus, so unfriendly to this soul. Her mother, Maria Theresa, having died, her brother, Joseph II., had ascended the throne of Austria and he constantly demanded that she do this or that under the alliance. She received the nickname of "The Austrian" and was looked upon with suspicion. For some years now the finances of France had been in an extremely perilous condition, one minister after another had failed to retrieve them but always Marie Antoinette demanded money. Money for Austria, for her jewels, for her friends, for all her many extravagances and the people murmured.

One of the people, an author and a wit named Beaumarchais, wrote a comedy called "Mariage de Figaro." This play excited an enormous sensation. It was a satire upon the government, upon royalty, upon all established things. The King, acting as censor, forbade its production, but every one read it and laughed; the aristocracy itself laughing at its own caricature and reciting whole pages of the comedy. Finally it was produced privately, and yet later the King, under pressure from the Queen, allowed its production at the Comédie Française. All Paris was there and

all Paris found reasons for their hatreds. So again the people murmured.

There now arose that strange romance of history, the story of the Diamond Necklace. This scandal was called by Napoleon in later days "the gateway to the tomb of Marie Antoinette." It is an intricate tale of intrigue, forged letters, wonderful jewels, ambition, avarice and evil. The Queen, entirely innocent, was yet the center around which the plot revolved. She was supposed to have purchased a necklace of great diamonds paying for it nearly half a million dollars. This at a time when the government was bankrupt and the people groaning under taxation. When the story became known to the Queen her naturally hot temper was roused to great heights and she demanded of the King that all the persons implicated be brought to a public trial. Here again her destiny shown by the planet Mars in aspect to Uranus guided her footsteps. It was a fatal move.

The King agreed to the trial and the Cardinal de Rohan and Madam de La Motte with all the others included in the plot were arrested. All France was stirred. A cardinal, a prince of the church and a member of the oldest aristocracy brought to trial! The anger toward the Queen increased with the belief in her guilt. The Cardinal was tried and acquitted by a government which hated the throne.

The effect upon Marie Antoinette was tremendous. Her health suffered and she remembered an old warning given by her mother that her thirtieth year would be a critical one. She knew the calumny would not be lifted from her and she began to feel a sense of doom. She realized for the first time how great was the hatred of the people. She was sobered and paused to think.

As a life advances the influence of the sun in the horoscope becomes stronger. The underlying forces of the nature come into greater activity. The sun in Scorpio never denotes a weak character; it is always strong whether for good or evil. As the individuality of the Queen began to assert itself the dignity and force of Scorpio came to her aid while Mars gave her great courage. The last seven years



of her life inspire admiration even though her mistakes in politics were numerous. She became a power in the government, the advisor of her husband.

In the year 1785, when Marie Antoinette had reached her thirtieth year, the forces of the Revolution were advancing rapidly. For the next six years, until the royal family was imprisoned in the Temple, was a period of constant change and intrigue between the leaders of the Revolution who desired to destroy the throne and Louis XVI. and his friends.

During this time the Queen was very active. She had much influence over Louis and effected many people by the charm and magnetism of her personality. She had always the desire of the soul under Scorpio to dominate, to control, but was without the wisdom or judgment to organize. She could not comprehend democracy and had a profound contempt for the masses. To build up the throne and restore Louis and herself to power was her great endeavor. As the people realized this their hatred toward her grew to great proportions. She was the personal object of attack by all classes; her nicknames "Madam Deficit" and "The Austrian." She brought Necker into power and he failed. She implored the aid of her brother of Austria and in a day he died. Mirabeau would have assisted her but fate removed him by death. The flight of the royal family was unsuccessful and they were brought back to be imprisoned in the year 1792.

During this period, from her thirtieth to her thirty-sixth year, the sun by progression had passed into Sagittarius, in evil aspect to Uranus, so all plans failed. Other evil influences among the moon and planets assisted as the life drew onward to its fearful climax.

From the Temple Louis XVI. passed to the Guillotine and on the sixteenth of October, in the year 1793, Marie Antoinette suffered the same fate. Her death was preceded by a

painful imprisonment in the Conciergerie and a still more painful trial. The physical suffering of her death was as nothing compared to the suffering of her soul under grief and indignities. It requires much imagination and a real understanding of the Scorpio nature to comprehend even dimly what she had to undergo. To feel the hatred of one person causes suffering; but to be hated by thousands; to be greeted everywhere by black looks and strange silences; to hear insults and nicknames shouted by unruly mobs; to feel mad passions directed toward her, both as a symbol of a decadent government and as a personality; to feel all this what must a woman of her pride and dignity have endured!

This was a soul that responded to all the vibrations of the planets as they played upon it as a child responds to its surroundings. It had not progressed far enough to govern its stars. Saturn had yet to teach it self-control and idealism.

As we observe life we see that as man advances, as he develops, nature more and more obeys his behests. In savagery the wind and rain beat upon him; the cold and heat cause him suffering; the lightning affrights him and he is the victim of nature. But when the instrument has been perfected so that it can be better used by universal intelligence, nature becomes the slave and man the master. So in relation to the stars, as greater knowledge is obtained man may rule them. He may not protect himself from the vibrations playing upon him, but he may be the magician and manipulate the vibrations as his will dictates. Knowledge is the road that all must travel to reach this end. We must understand the law in order to create, in order to be the magician.

So Marie Antoinette in future incarnations will have gained that knowledge which will enable her to walk the path and escape the pitfalls. Fate will not dictate, but will be her slave, while the stars will bow before her and obey all her commands.



The Temple of Fame

By J. A. Edgerton

"How far away is the Temple of Fame?"
Asked a youth at the dawn of day;
And he toiled and dreamed of a deathless name
But the hours went by and the evening came,
That left him feeble and old and lame,
To plod on his cheerless way.

The youth who had failed could never guess
The reason his quest was vain;
But he sought no other to help or bless;
He followed the glittering prize, Success
Up the narrow pathway of Selfishness,
And this had been his bane.

"How far away is the Temple of Good?"
Asked a youth at the dawn of day;
And he strove, in a spirit of brotherhood,
To help and succor, as best he could,
The poor and the unfortunate multitude
On their hard and dreary way.

He likewise strove with adversity,
To climb to the heights above;
But his dream was ever of men made free,
Of better days in the time to be,
And self was buried in sympathy—
He followed the path of love.


He was careless alike of praise or blame;
But after his work was done,
An angel of glory from heaven came,
And wrote on high his immortal name,
Proclaiming this truth—that the Temple of Fame
And Temple of Good are one.

For this is the lesson that history
Has taught since the world began—
That those whose memories never die,
That shine like stars in our human sky
And brighter grow as the years roll by
Are men who have lived for Man.



To the Spiritually Hungry

By Helen B. Johnston, 4°.

OW welcome to the heart of the spiritually hungry are the tidings that definite instruction and scientific information may be had of religion; that conscious relationship may be established, here and now, between creature and Creator; that man may, again, "walk with God in the cool of the day."

We know, of course, that God has never for a moment been absent from the universe; that He has never deserted His children; that every atom as well as every creature "lives and moves and has its being in Him." Let us make a distinction, here, between "living" and "existing." The existing universe is wonderful. It is sublime in its perfection. We exercise our intellect in the contemplation and it taxes, to the utmost, our power of comprehension. In the heart, however, we find a void. We turn from the wisdom which baffles us, with a sense of hunger, and we know that our lack is not because we do not intellectually comprehend, but it is because we crave for a consciousness of this wisdom rather than a comprehension of it. We know that, could we understand the existence of this vast creation, there would still be a void in our lives, making us cry out for conscious life rather than mere existence.

What is it that makes man seek for himself a greater life than that which he finds in the universe around him? Is it not the hunger for conscious communion with the Creator? The prime difference between humanity and all other creation is that consciousness in the heart of each "I am I." It is not the intellectual contemplation of wisdom, nor is it even the comprehension of wisdom (if we dare look forward to such a possibility) which will satisfy the innermost cravings of humanity. It is the heart which must be fed, and nothing will feed the heart but life itself. The intellect may be fed on theory. It may be happy in the exercise of its faculties in inductive and deductive reasoning and in the working out of

endless experiments, but the heart will not feed on anything but consciousness, the loving throbbing, living consciousness of Life, of God. The wise man admonishes us "Keep thy heart with all diligence for out of it are the issues of life."

In seeking to satisfy this craving for consciousness of God Rosae crucians must choose their words carefully, when expressing their desires and aspirations. Many times you will hear of classes or lessons "for spiritual development." Now "spiritual development" can mean nothing more or nothing less than the development of spirit, and what lessons, think you, can man give for the development of spirit? When we study Spirit we very soon learn that spirit needs no development. The greatest thing we can say for it is IT IS. We cannot add to it; we cannot make it more potent by adding that it is perfect. What is our conception of perfection in comparison to its BEING! If we could only comprehend the vastness of that little word we so commonly use "is"! Spirit is of God's development. To coin a word, the "is-ness" of spirit began in the beginning when "all things were made by Him, and without Him was not anything made that was made." When we have contemplated any of those things above mentioned, and we have exhausted our puny vocabularies in explicating, we just get lost. We find our every effort at explaining and extolling brings it down from its pure plane of native perfectness, and we come back to revel in that incomprehensive little word "IS."

How then can we develop spirit? Are we not getting the cart before the horse? We make a mistake when we think intelligence is the beacon light to consciousness. If we made the intellect take its proper place, in the rear, instead of being the forerunners; if we placed consciousness, life, spirit, first and let the mind contemplate and comprehend things of consciousness instead of theory, we would then be "spiritually minded which is life and truth."



To let the mind take the initiative is to become carnally minded, which is death for "Canst thou by searching find out God?"

It is not spirit the Rosaecrucians are developing, but it is consciousness, and in this quest for life eternal, heart and mind go hand in hand.

We have not always thought of the desire for spirituality as actual hunger; in fact we once considered one day in the week sufficient for religious thought, and then went through the formalities more as a highly respectable duty rather than an absolute necessity for our well being. As we grow older we find a craving for knowledge of God, of His law, and of righteousness (right useness), which cannot be appeased by a perfunctory round of religious ceremonies performed weekly.

Hunger is the healthy demand of all growing things. In humanity we have various phases of hunger which can be roughly classified as physical, mental and spiritual. The first demand of the new-born babe is for food. We who have outgrown babyhood know that the supply was provided for the little one long before the demand was made. As sure as effect follows cause, so sure has the great Provider decreed that for every demand there is a sure supply.

Soon manifestations of mental hunger are seen, and this demand of the man-to-be is also met. At first the work is done for him, and he is attracted, amused and coaxed, by memory's sweet paths to individual effort. This effort becomes its own demand for further activity, and mental development keeps pace with physical growth.

Spiritual hunger is of slower development, but is none the less sure to overtake the individual on the path from humanity to divinity. The eager desire for spirituality is not the natural tendency of a favored few, as we formerly believed, but is encountered, as is every demand of nature, at a certain stage of development.

The period of dependence is short. As soon as a babe can control a spoon he is expected to feed himself. As soon as his mind can

reason he uses the faculty at every opportunity and seeks many opportunities for himself. This is the experience of every normal child. Nature works according to law, in which there is "no variableness, neither shadow of turning." In seeking knowledge therefore, of spiritual nature, we may note with profit our progress along the path of experience.

Spiritual food, up to the time of thinking, choosing and judging for ourselves, has been furnished for us, and has contributed its share of our development, just as food maintained our physical bodies, and thoughts built up the mental capacity. With this in mind, let us not make the mistake of thinking that all our early religious training is a detriment, or at least of no avail, because it may not, now, stand the test of trained thinking, sound reasoning, or pure logic. Any path that led you to the point of thinking for yourself, of seeking the truth, and earnestly desiring to "know Him Whom to know aright is life eternal" is an upward path, leading straight to the kingdom of heaven.

It may be said of the Rosaecrucians that they are born—then made. Rosaecrucians never solicit promiscuously for members, offering the benefits of the Order, to swell its ranks. A Rosae Crucian Order does not acquire members, but discovers them, and born Rosaecrucians are anxiously seeking to be discovered.

The experience of members of this Ancient Order, before coming in touch with the organization, has been invariably the same. Long years of seeking the truth; longing almost to the point of despair, for companionship with those who are seekers, and for the guidance of those who have traveled the path and who are able to show the way. After much asking, patient knocking, and earnest seeking after God with the whole heart, a seemingly new avenue opens up by way of the Ancient and Mystical Order Rosae Crucis. The name may be familiar, or it may be entirely new, but the invitation meets a responsive chord in the hungry heart, and the "new member" nestles into the heart of the Ancient Order and knows he has come to his own.





The Service of Publication
The R..C. Temple Ass'n

∴ ॐ नमो भगवते वासुदेवाय ∴

The Sign of M The Master ∴
∴ Meria 61 ∴ The Illustrious ∴
H.E. G. M. of Tibet ∴ Bod-Kul ∴
"Shan Kai Ra ∴ Marya" of the Avesta ∴



Moria El, the Illustrious

(In the Masters' Service in the U. S. A.)

The new order of Ages has begun!
Anno-Fraternitas—2.
Anno-Rosae Crucis—2.
Anno-Lux—2.

NOTE: The Publisher, the Editorial Staff and the Department of Publication of the Supreme Council, R. C., wish to preface the following biography with the declaration that they have accepted such biography and publishes it solely as the opinion of an admiring, grateful student of his Master whom he met in person. The biography is typical of the tributes paid to these Masters of the Orient by students who live there in the environment and atmosphere of the monasteries. Very little of the history as here given is susceptible to verification, therefore, it is not endorsed by the Publishers or Editors or by the American Order. It is, however, very interesting and at least psychologically illuminating. We also understand that some of these pictures have been brought to America before by admiring students and offered to certain institutes and assemblies, possibly without authority. Brother Immanuel alone vouches for the statements made in this weird biography.



THE Order Rosae Crucis is here in America, well established and spreading its great Light throughout the land.

In accordance with the spirit of the times and through the only official, warranted, regular and authorized channel, and by order of the Supreme Masters in whose service I am appointed with special power, I herewith introduce to the American people through the Official Organ, the American "Rosae Crucis" and with the permission of the Emperor in America, the portrait of the Most Worshipful Supreme Perfect Grand Master General of the Order Rosae Crucis throughout the World.

Preparatory to his official visit to this country within the next twelve months in behalf of the work of the Order Rosae Crucis, I wish to formally introduce the Illustrious Master and speak briefly of his life work.

The Master, Moria El, is also known as Prince Mori-wang of Koko-Nor (Morial). He is the last of the Morya Kings. His work in behalf of the Rosae Crucian Order has made him internationally famous and, proud though Rosae Crucians may be of his official capacity in their Order, they must not forget his work along other lines and his titles and position in other similar movements. That all may know of his great advancement and marvelous de-

velopments and attainments, I will give his complete titles and positions.

He is Supreme Master of the Order Rosae Crucis of the World. As such he is Prezedanto of the Supreme R. C. Council of the World. He is also Master R. C. of the Orient and Grand Master of the Lodges in Thibet, where he is now residing. He is Chief Magian of the Zend, Inner Head of the Eastern Schools of Philosophy and Science, Master of the Great White Lodge and Master of the Lodges of Perfection. (See Matthew 28, verse 3; also Mark, 16:5; Luke 24:4; John, 20:12). He is also Supreme Head of the Orders of Nazarites, Nazarenes, Essenes, Hermits, Covenanters, Illuminati, the Strangers and The Magi, Moryasons (Masonic) Abbas, Pioneers, the Mel-Kayizend-Ek, commonly called the Order of Melchisedec and Arya-Sangha (White Men).

The Egyptian, Thibetian, French, German, Italian, Spanish, Japanese, Australian and Amarya-Kan (American) Divisions or branches of these Orders owe allegiance to him and are governed by the Temple Association of which he is the Supreme Head.

The life of the Illustrious Master is exceedingly interesting. His previous incarnations have been well established. The archives of the Order record his life as follows:

He was present at the birth of Jesus and was known then as Ma (El-Kai) Ra-Ya, (El



Kai Marya) or Kai-Moria El, called Melchior in these days. He resided at that time in Sa-Marya (Samaria) and was the Grand Master of the Order of the Hu Sa-Maryans (The Good Samaritans). (See John, Chapter 4, verses 4, 5, 6, 7 and 9, etc., and verses 39, 40, 41 and 42.) Jesus was Master of this Order during his life time.

Morya was also the Initiator, Guide, Master Friend, Guardian, Chohan (Angel) of Jesus and of Zar-Ka-Rai-Ya (Zachariah). He founded and named the Temple and mountain then called (and still called), Mount Moriah. All the Avestan, Zend, Mithran, Ro-man (Ra-Hu-Man) A-Ru-Man, Zoroastrian orders were under his direction and instruction. Even the Order of the Centurions of which Longinus was the Chief and Pontius Pilate was legate, was allied with him. He it was who instituted the Mithras' Birthday December 25th A. D. 5, and which was later proclaimed the birthday of the man Jesus.

The Illustrious Master Morya lived at Lake Moryas (Lake Moeria) in Fayum, Egypt, and supervised the erection of the Pyramid of Zizehs, copying the plan from the Constellation of Cheops. He was the Master Mason at the time. He assisted in planning the Egyptian civilization and his work was continued by the King Thutmose (Kai-Ta-Hu-Ti-Mi-os), the founder of the present form of the Order Rosae Crucis, whose obelisk is in Central Park, New York. King Thutmose is at the present time an associate of The Illustrious Morya in Thibet and is Deputy Master General of the Order throughout the World. His portrait and biographical sketch will appear in the next issue of this magazine.

Our Illustrious Master also founded and planned the Greek Civilization and Grecian Masonry. He was Governor of the Province of Moorea which was named after him. He was also the one who planned the Malayan Civilization on the continent of Lha-Marya (Lemuria) which was submerged in the Pacific

Ocean when it departed from the covenant of Asha (Purity). The Islands of Moorea and Marya, north and west of Tahiti still bear his name and can be seen on any U. S. Government chart. (Latitude 17 degrees 30 minutes south and 150 to 153 degrees west longitude.)

The continent of America—the true home of Rosaecrucianism and the future seat of the world government of all the Orders of the East, was named after our Illustrious Master. This is why the Great Pyramid was used on the Great Seal of this Government as explained in the History of the Order previously published in this magazine. The correct spelling in the Zend language (which was the language of the Atlanteans and is the official language of the Rosaecrucians) was A-Marya-Kai. In the Zend it means that it is the place to be visited by him who will direct the savior nation. For verification of this point see the origin of the word American (which had naught to do with the discovery of the continent or the personality of any of the early voyagers. Amara-ka, A-Marya-Hu-Kai in the old Zend, called Zend-zar and by some Sen-Zar.

In closing I wish to advise that the Master Order and the Order of the Masters is the Rosae Crucis. It is the vehicle and the instrument through which the Masters will work and to which all other Orders will some day owe allegiance. Through the Order Rosae Crucis all the Master Truths, Teachings and Master Builders will direct the rise of the Master Nation,—America.

Done in the Rosaecrucian Month, Kor-Shat (Korshed—The Sun) June, Day Abba-Na (10th), by Gehousha Morya-son, named AM-BROSIUS IMMANUEL, Sampa of the Bod-yul Roz-Chros Tibetan Division of the Order Rosae Crucis and Legate to the Order Rosae Crucis in America. Anno R. C. 3,269.

(Note: All the foregoing matter is fully copyrighted and copy of this matter is strictly prohibited.) IMMANUEL, R. C.



Why is Some Knowledge Held Secret?

An Answer by "Rex Lux"



SOME demand that knowledge be freely given upon request—or sold to those who choose to buy. To them knowledge is a mere commodity, belonging to no one in particular and to everyone in general.

Others feel that those who possess certain facts of import and hold these facts as sacred and secret, to be known by only a few, are cheating the world of its due advance and progress.

"Why should you know some things that I want to know and yet withhold them because I will not join your secret society and vow to keep secret what I learn?" That is the question so often asked.

I leave to the fair-minded reader whether any man has the right to demand of me some facts which I have had to acquire through study, investigation, right living, adhering to vows and pledges, etc., without being ready to do as much as I have done to acquire such facts.

But to the question—"Why has God permitted some men great wisdom and withheld it from the masses?"—I answer as follows:

"If monkeys had had matches and understood fire, they would have burned the forests, made the earth uninhabitable before man arrived." The quotation is from a newspaper editorial and embodies the truth of my answer.

It is only one step from the monkey to primitive man. 'Tis but another step from the primitive man to the cave man. And between the cave man and the savage there is but another short step. The stairway of civilization's progress is made of short steps—and somewhere along that path—that ascent—man ceases to be irresponsible and becomes responsible—he ceases to be dangerous to himself and becomes a protector.

But where? Man—as a mass—has not yet reached that height in the ascent. He has not yet proven himself absolutely trustworthy, dependable and safe.

Therefore, I AM my brother's keeper!

I, because of some diligence, some persistency, proper living, goodness and self-development in the present and past incarnations of my soul have reached a point in advance of the slow, plodding, indifferent mass of humanity trailing behind my colleagues and myself.

For this reason I have been permitted to see the Great Light beyond, and have been illumined by its rays long before those who linger by the way, have had an opportunity to even learn of the Light beyond.

I may, in my progress, reach back and take the hand of a brother or sister who yearns to advance, and raise him or her up a few steps to the heights I have attained, if that brother and sister will promise to continue to climb and deserve what favor I have done.

"Oh, but why not proclaim the Light and let those who are struggling in darkness see and understand?"

Ah, yes, Brother, Sister, that would seem to be the glorious, brotherly thing to do. But only he or she who earns shall receive—and would the masses continue to climb and climb, to struggle and suffer, pray and make sacrifices for—that which could be obtained so easily?

No, it is well—as nature has proven, as God has decreed—that some shall know when others do not; that some shall have Light when others are in Darkness; that some shall command and others serve; that some shall earn and others pay; that some shall give and others receive; that some shall lead and others follow.

BUT—

Pray, tell me, Brothers and Sisters, who is the leader, and who the giver; who the commander, and who the servant? For he or she who serves well to-day, who prays earnestly to-morrow, who struggles sincerely in the Darkness, who sacrifices to-day and earns and deserves to-morrow—yes—he or she may receive the Light on the morrow and become the great teacher, the master.

And—others shall linger—and question!



The Meeting

Rebecca Middleton Samson



WO souls—a man and a woman—met as they wandered through space.

The face of the woman was bathed in a radiance of purity and goodness—such as angels wear; while the face of the man shone resplendent with high purpose and the glory of noble deeds achieved.

"Beloved!" they murmured in transport, as they reached out yearning arms and clasped each other in a rapturous embrace.

Then, hand in hand—forever united in the bonds of indissoluble love—forth went these two rejoicing souls into the silent world of shadows.

Together, with sorrowful eyes, they looked upon one of earth's great cities, whose myriad lights shone dim through the mist and the distance, as one pale star.

"Yonder," spoke the woman, pointing to the feeble ray, "yonder lies my poor body—its consciousness lost in a stupor of languishing fever; beside my couch, under the eaves of a pestiferous tenement, a heart-broken mother and an aged father watch and weep.

"I was their all; my weak hands earned their daily bread, and to keep them in health and comfort I worked while they slept; I starved that they might eat their fill; and in silence I suffered that they might not know.

"But the hand of disease was laid upon me and now my unhappy soul is tormented by my parents' lamentations, to which my body, wrapped in a slumber profound as death, can, as yet, make no answer."

Then spoke the man:

"From among the poorest and the humblest of God's children come I; so obscure was my occupation that no man asked my name; and so wretched was the labor of my unskilled hands that life was but an endless round of toil to get my bread; unknown, unsought, I went my lonely way.

"Yet one great happiness was mine—I loved my fellow-men; to do them good I lived; to give them helpful service was my supremest joy; I sought for no reward—asked not for praise; my riches were the memory of the good I strove to do; my compensation—the memory of the good I had already done.

"To-day, in the ward of a public hospital, upon a cot of pain, my hapless body lies; that I might restore to an anguished mother her only child, I plunged through smoke and flame, and from the jaws of death I came forth a scorched and shapeless thing.

"About my couch the wise men stand and gravely shake their heads; but to me hope whispers—'We shall meet again, my sweet'."

"We shall meet again," echoed the soul of the woman, as with a last, transfiguring glance of love, she unfolded her white wings and swiftly wended her way toward the pale star called earth.

THE REGOGNITION

Two persons—a man and a woman—pressed forward, the one toward the other, through a crowded thoroughfare of one of earth's great cities.

The woman, who had come from an abode reeking with all the horrors of a squalid poverty, was neither young nor fair; her attenuated form was bent from hard labor; her hands were stained with unlovely toil; and over her thin cheek was spread the sickly pallor of hunger and disease.

The man, who had crept from out the cold shadows of a hospital gate, was a maimed and fearful thing; unsightly scars blurred his features and dimmed the light of his eyes; his hands were misshapen and the tottering feebleness of shattered nerves was in his crippled limbs.

This man and this woman were far apart and knew not one the other, but in the countenances of both glowed the same intensity of purpose; both moved with the same convic-



tion; and both, with the same hungry eagerness, scanned the faces of the passing throng.

From all alike—the young, the fair, the rich, the great—they turned away; but the mysterious power that had drawn them forth, brought them at last together, and with a cry of rapture, face to face, hand clasped in hand, they stood and drank deep from the depths of each other's love-limpid eyes—for in the pale, pitiful woman, the man saw the soul with the angel's face, and the woman beheld in the man—neither scars nor disfigurements—but the mighty

soul whose brow shone resplendent with a hero's radiant crown.

Henceforth, as one in heart and mind and body, the two went out to labor in the world of men, and those who looked upon the uncomeliness of the woman and the unsightliness of the man, marvelled much; and the thoughtless mocked, and the cruel made sport.

But of these things the man and the woman knew naught, for to each other they were always SOULS.

Authoritative Statement Regarding Dr. Rudolf Steiner

So many of our readers have written in regard to the claims made that Dr. Steiner is the head of the Rosaecrucian Order in Europe, and that he is trying to establish an Order here, that we have exhausted every means to make clear the fact that Dr. Steiner does not make such claims. They are made only by a few mistaken American students. Dr. Steiner is modest and honest in his claims and his writings convey the same honest, frank and noble mind.

All this is so different from those who have gone abroad and studied under the masters there (in some cases under Dr. Steiner's direction) and have then returned to America—to the Western coast, perhaps, and there attempted to found or establish a personal movement, denying the instruction and instructor found abroad.

We append a letter from one of Dr. Steiner's intimate pupils, who was studying under Steiner when Max Heindel was there as a humble seeker for Light.

To the Publishers of The American Rosae Crucis:

"To those who may be interested I would state that the Society under Dr. Rudolph Steiner is known as the Anthroposophical or Spiritual Science Society and not the Rosaecrucian Society.

Dr. Steiner undoubtedly has been in past incarnations deeply engaged in, and connected with the Order and is still in love and sympathy with it or any other movement which has as its object the uplift of humanity.

While I was in Germany I once called it the Rosaecrucian Society and was told that in the strict sense of the word, that it was not correct. I might say that Dr. Steiner taught Rosaecrucian Theosophy but did not call it the Rosaecrucian Society or Order.

CAROLYN M. SULLIVAN."



Preliminary Study for Initiates

I. Man as Body and Soul

By Socrates, Ill.

BEFORE we enter upon this subject let us make a few remarks in reference to the Soul. The Soul is no will-o'-the-wisp in the swamps of the cerebrum, but it is the inner man, the essence, in the material body as God is in the universe, everywhere and nowhere; everywhere for the enlightened intellect; nowhere for the physical sense perception. All the organs of the physical body have Soul in them, and serve the Soul, each according to its capacity.

Let us glance into the engine room, and look at the wonderful apparatus there for the production and transmission of Force. You, of course, do not confound the machinery with Force. You find that momentum is obtained. How? By the aid of machinery. But what is momentum? A form of mechanical motion. But what is Motion? What is Attraction? What is Repulsion? These are elements that make up force, and force is something entirely distinct from machinery. Let us go back to what force is and we are launched at once into the area where swinging worlds are upheld in rarest ether; where mighty suns wheel in vast realms of space. There, indeed, is force, but Force is not the suns; nor is it their mighty systems. It is not ether, nor is it any form of elemental being.

Even so the brain and the nervous apparatus, extending down the spinal cord, and distributed in the form of gray and white threads throughout the whole physique, until it ramifies into the wondrous little filaments that almost escape even the microscope—all this is but machinery for the transmission of force.

If we go into the analysis of Mind in this connection, it would carry us too far away from our subject, where we would enter upon the very threshold of Spirit as The Force of Forces—the Alpha and Omega of all life and motion. In this majestic compendium of all being we

recognize that the universe is the machine of which the suns, stars, systems, etc., are the several parts. Take the human brain with all its wonderful and complex parts. So wonderful is this machine that the anatomist often bows down and worships it, saying, "Behold my God." The chemistry of atoms is so wonderful that thousands of rare minds have forgotten their own souls, and have done homage to the machinery, ignoring the force that moves it.

We know that the Force exists when the poor machine operates no more; that the water of life is gathered up when the golden bowl is broken; that the mighty Spirit is a power still when the silver cord is loosed. We acknowledge that there is a difference between the force of mind and the nervous system which exhibits. If there is one God over all, and His Will is working all things, Force, if you will trace it back to its ultimate is Will—the Will Power of the Almighty.

The thinking world has ever been, and still is, divided, and after two thousand five hundred years of philosophic investigation regarding the actual world of being, and the great questions, "What is Matter?" "What is Spirit?" scientific men still have to admit their failure to arrive at a solution which will prove satisfactory to all; the purely philosophic position of monism, declaring that Spirit and Matter are one, the religions of the dualist claiming that they are distinct.

In the definition of being not dual but triunal constitution of being flows alike from that which is involved in the notion of being itself. The necessary postulate "something is" or "something exists" implies the three planes of that being or existence, with equal necessity, and is as clearly manifest and as logically necessary as the general notion of being itself.

It seems very familiar to some people to speak of the threefold unity of man, Matter, Spirit and Soul. Somewhere they have read



about this, in some book, and they are now talking of the same without any conscious consideration of the subject, but only a few will have attained to a clear understanding of how this triune is to be conceived, becoming a veritable truth. Just as we will be unable to discover three distinct and separate gods in the triune conception of deity, no more will any rational human creature imagine, in consequence, to see three distinct and separate men within himself, but simply differentiated essences, which in intimate fusion constitute the human being, under the distinction of Body, Soul and Spirit.

First of all let us clearly establish the fact that all things present to us a distinct triune, absolutely distinct, in order to maintain their existence in the physical world of sense. Before a thing can be externally visible it must possess three well-known dimensions of space. If one of these constituents is missing, the object will immediately vanish from the visible universe, and can only be considered a mathematical factor that may have some sort of a mental existence, but embodies no tangible sense existence whatsoever.

These three dimensions of space have reference only to the purely external and visible form. Every object possesses them, must possess them. The three dimension properties are quite distinct one from the other and their co-operation only furnishes the conception of the object. In man things are similar. The object is inanimate, the human body an animated form. The co-operation and mutual relationship of the three distinct constituent essences, Matter, Spirit and Soul furnish the conception of Man. If one of these constituents is missing the conception of the being that we understand by the expression "Man" vanishes immediately.

It would be wrong to believe the idea of a thing is exhausted with its visible material and external form, or expressed manifestation. Each thing possesses, apart from the external form, a certain content, which, while differing very distinctly from the external, still corresponds to the same, but is, by no means, the external form itself. The content of a thing is inseparably united to the external form, one is dependent upon the other, but a knowledge of the

content only gives the conception of the real and essential quality of the thing itself, for external forms may deceive by their frequent similarity to each other, while, at the same time, their content may be entirely different. Outwardly there is no difference between a black ball of wood and a cannon ball of the same size. It is only through the essential quality of the content that the difference becomes apparent.

This content of things constitutes the value, the character of the thing itself, and it must in no way be confounded with the dross material of which it visibly consists in order to become materially tangible. The material is but the agent, whereby the content, the spiritual characteristic principle of the thing asserts itself as tangible in existence. The material is but the shell through which the thing enters the realm of phenomena. In no wise is this characteristic principle as an idea to be considered material or the material mistaken for the essence itself. Otherwise we would have no such thing as mathematical or mental factors, which we know, enjoy a very real existence. The idea of a plane, globe, line, point, circle, prism, triangle, etc., is in no wise complete, although it is possible to demonstrate these things materially in order to better illustrate them. If some material is added to the idea then it must be of the character of the same, and that alone can tell me what conception to form of it, for instance, a globe of wood, iron, tin, brass, etc. These things are material and the character of the same, alone can distinguish one from the other. All men consist of matter. They distinguish themselves through their psychic properties, the character, which, at the same time, determines the distinguishing features of the external forms.

In order to unite the external form and the content into a permanent thing, a third factor is necessary, a certain force or energy to hold them to each other. This is the inmost life-principle itself. Without this unifying and preserving energy, known in physics as cohesion and gravitation, every object in the microcosm and macrocosm would at once dissolve again into atoms. This inmost energy, the fundamental essence of all things is inseparable from the two constituents, content and form.



Any object, therefore, we contemplate, presents to us in the very fact of its existence, three constituents. It multiplies itself into three, not by negation, antithesis, or borrowing from another being, but by interior analysis discovering in itself these three:

1st. The object existing, as we see it, that is, the **FORM**.

2nd. The characteristic principle, by reason of which it is this particular object, and whereby it distinguishes itself from every other object, that is, the **CONTENT**.

3rd. The fundamental essence, or inner, inherent energy from which its being arose, and without which it would not be, that is, the **FORCE**.

Whatever IS is Form, Content, and Force. Without a content there can be no form; without Force, no Content. A very prominent Illuminati explains the foregoing as follows:

"You will notice, with but little investigation, in every distinct object a distinct trinity; the first, and outwardly the most apparent, is certainly the Form, for without this no object could be conceived, nor would it have any existence. The second is the Content, for without this it could not exist, nor could it have any form or outward appearance. Now, what is the third constituent, just as necessary for the existence of a thing as the first and second? A certain inner energy, inherent in all things, which is, as it were, holding the contents of things together, and constitutes the real essence of the same. This energy constitutes both content and form; therefore it is the fundamental essence of all existence, however expressed, and without it a being or thing would be no more possible than without content or external form. You will now see that the three constituents are in themselves plainly distinct, as the form cannot be content, nor the content, energy; whereby it is conditioned. Yet the three factors mentioned are absolutely and essentially one, for, apart from the energy we would have no content, and certainly no form."

This Illustrious Sage goes on to apply this discourse to the triunal constitution of man, as follows:

"The Soul must, because of its invisible existence, of necessity have some kind of medi-

um for expression. This medium is what we call Body, or the flesh. If a human being exists according to Form, that being must of necessity include some content. This content, or the inner man is the real living being itself—that is, the Soul. With all this given, the energy certainly will not be lacking that conditioned and called the Soul into existence, and this is the Spirit, which is all in all. An essential substance would not be possible without it, and without this, again, no body, and therefore no Form would exist. Although these distinct personalities constitute in the whole but One, yet they must be realized and considered as distinct one from the other."

It is of the greatest importance that our students have a clear conception of the "triune nature of man," and we trust no one will leave this part of these instructions until this most important point is thoroughly understood. When this is perfectly clear the acquirement of the greater truths will be a comparatively easy task.

When we speak of the body it must be understood that we refer only to the visible organism, consisting of muscles, bones, tendons, nerves and blood, etc., for this external and material framework exists only during this physical earth life, whereas the soul takes the place of the physical body at the end of life upon this plane of existence. Life is not a part of the physical body, because life is not dependent upon the same for its existence.

The question now may be asked, is it the body or the soul that lives during life? No student after comprehending the triune constitution of man, will look for the principle of life in the body, but in the Spirit. If the life principle had its existence as a part of the Body such a Body would be immortal. The Body is, as we all know, mortal and destructible as a whole, and cannot therefore embody the foundations of life in itself. It is the Spirit alone that is immortal. The life of the body is only such a one as is conditioned by the Spirit; the entire body being passive and absolutely negative to the positiveness, Spirit. The life of the body is then, but a secondary life, just as an instrument may be said to live in the hands of a mechanic, being passively active as long as directed by the animated hand of the mechanic.



When he lays it aside the "life" of the instrument is at an end. The body is in like manner given to the Soul for a short time, as an instrument for use, to preserve for itself.

How is it possible, in the face of all these facts that the majority of people are so greatly ignorant of the Soul and spirit residing within the body? It must be possible to conceive of this Soul within ourselves, and, as the Soul is immortal, we would thus lose the sense of mortality, and the fear of death. Of this, however, little is observable, and most people have a terror of death of the body, and are unable to assent to the assurance of a life eternal. How do we account for this? It is because of very natural laws in conditions to which the Soul is subjected, for its special welfare and evolution. Both Body and Spirit are serving the Soul, the content, or that which determines the value of the man for a higher object, which in turn must be sought in highest perfection, the eternal progressive evolution to God. This evolution is possible only by degrees, through instruction and training, and through individual self-determination of the Soul. This will be conceded by all when they reflect upon their own development from early childhood to manhood or womanhood.

Our self-determination, our progress and our knowledge does not reach a satisfactory standard, with the awakening of self-consciousness, for our perfection is still upon a very low stage of development. None, except possibly the very dull, could imagine that earthly life really constitutes the very substance of perfection. All thinking men realize the incompleteness and imperfection of earth-existence and the insufficiency of all knowledge that man is able to acquire by reason of his external world, and the search must always be made Within. Then the inner world begins to open its portals to us, offering us an altogether different knowledge and experience. Now it is that the consciousness of the inner man (who is drawing more and more from the outward physical life) begins to dawn. Man then stands upon a balance, as it were, and is capable, according to his individual will and desire, to tend toward the material-sensuous, or towards the spiritual, the truth-loving, eternal side of existence. The first offers earthly and fading

pleasures, including consciousness of death and ignorance of all psychic qualities; the second although accompanied by the inner struggle, reveals the sham and unreality of all earthly pleasures, and supplies a bright spiritual light, the knowledge of our eternal existence, and the high and blissful aims and objects of being.

Everything depends upon the training and development of the Soul, which is free and able to determine for itself. Of this process the Initiate will learn more later on in the Temple lectures. Let us now consider the question: What idea may we have, within ourselves, of the Soul, and how is the Soul constituted?

The Soul is a Spiritual substance, diffused in man, in the form as a whole as in all parts and members of the form. If this were not true the Soul could not make perfect use of the Body. The hands of the Soul are in the hands of the Body; the feet of the Soul are in the feet of the Body. If the Body is diseased the Soul is present in the diseased parts, striving to restore the body to health. If the Soul is unsuccessful in this it becomes inactive in such diseased parts, and these parts will become paralyzed, more or less insensible and accordingly inactive.

Every rational thinker will conceive this truth, by means of his own logic. If the Soul is in itself the real principle, to be of value to the man in all his parts it must be present in every part. As the entire body is alive and active, it stands to reason the life force must be distributed throughout the entire body, it being the cause of the underlying activities of life.

What is the Body, in and of itself, as the external expression of the Soul? If the Soul is the inner-man, how can we conceive of the outer-man, when the two are inseparable? The earthly material body is, of itself, not all that we understand by "MAN" but it is the triune constitution of "man." The Soul must have a body wherein to express herself, just as the mathematical triangle could not become visible without some covering or other. The perfected Soul is in itself an ideal expression that is brought to manifestation through a covering, be that covering ever so fine and ethereal. The gross material body has been constructed for the Soul as a dwelling place during earth life,



and always contains sufficient ethereal material wherewith to renew the covering, just as the life principle in the butterfly develops within the cocoon into the beautiful winged being and can rise into the air, leaving the heavy shell behind on the earth.

Western ideas are beginning to influence the Oriental thought, and many systems now speak of three lower principles; the physical body, the astral and the vital force, including kama, the instinctive mind among the principles of the higher nature, and so come nearer to the truth as Rosaecrucians know it.

The physical body and the astral, we name "the body" and is composed of matter. Matter we consider to be crystallized energy, which is made up of crystallized life. The difference between crystallized life and crystallized energy we will see when we take up the studies in our First and Second Degree lectures.

The crystallized energy which makes up the body, astral as well as physical, is subject to change.

Some of the philosophies of the East are confusing in their contention that mind is threefold, regarding each as distinct principles, whereas there is in reality only one mind as part of the Soul expressing itself during different stages of development. Other philosophies would lead us to believe that organic life is a mystery, thus placing life on the same level with some blind, unconscious force. Life in its highest expression is infinitely grander and nobler than any one of the lower forces or any combination of them; even greater than that underlying energy itself, of which all physical and chemical forces are manifestations. That such an underlying energy exists we freely admit, but it is not "life." The accepted view is that all energies are living. The truth is that all energies are active, but not living. Phenomena of life are produced from force entirely different from physical and chemical force. Science has come to the conclusion that there is no such thing as spontaneous generation, and it will be readily conceived that these forces cannot be transformed into force of higher degree unless they receive the touch of life "from above" the next higher plane, as fully explained in our Fourth Degree lectures.

Previous to evolution, the eternal progress, there must have been involution, a descent, and during this descent of vital force into physical force, something must have been left, that is, the vital attributes of life, upon the higher plane, of which the physical and chemical are devoid. This descent must consist in a certain loss to the descending substance, hence what would involution consist of? For them to transform themselves to their former state, without any assistance from above would be as impossible as for a man to pull himself out of water by the hair of his own head. Ponder well these facts, and you will find light dawning, and order coming into the chaos of present-day philosophy.

The casting off of the heavy shell, the physical body, has been called death, but in reality it is the awakening to greater life. The pain experienced in the transision is of the Soul only, for it alone is capable of feeling. Nor is this otherwise during its liberation, for were the Soul without sensation it **WOULD** be dead. The world, however, in which it is liberated corresponds to its own nature, so there is nothing within that world that would impinge upon the Soul and cause pain. The healthy man is not insensible to pain because he never was sick or bruised or cut,—the pain-creating cause has simply been lacking.

The underlying cause of physical pain, which is felt by the Soul, and not the body, is the pressure of morbid matter impinging upon the vital parts of the soul. Every disease, therefore, for the time being is curable, when we know how to relieve this pressure of morbid tissue. For old age of the flesh, however, there is no remedy, but if a man lives according to the laws of hygiene he will have but little physical pain, even in extreme old age. The frame will be found elastic to the last hour and the Soul will gradually sever its connection with the body in the only true manner.

The so-called demands of the body, frequently considered necessary by those entangled in the sensual existence, lose much of their justification in the light of truth. People too often consider as necessities of the body the animal passions, and the understanding of what really is necessary and what is indulgence of earth-life is based on a very poor foundation. It is



wrong to hold the body responsible for anything, because the Soul is, through volition, capable to instigate and act. We urge each student to carefully reflect upon this point, that we may not deny the responsibility of any of our acts with the poor excuse of another being within willing the direct opposite of what we would do. This is ridiculous. The body is the servant of the Soul, and with intelligence and will it rules and governs the body when we permit it. The Soul is responsible for everything whereunto it used the body, just as its own actions, consisting of all manner of thoughts, desires, wishes and passions are direct results thereof.

The acting principle in man, the character, is the Soul, which may be forced downwards, towards physical, sensual life, or upward, towards perfect divine life. For this decision the Soul is responsible, for its actions are de-

termined by decision. The knowledge of cause and effect are the Soul's. This faculty of reason is not a gift to some but belongs to all men, and has its origin within the third essential principle of man—the Soul.

The Soul of a human being is much higher than the soul of one of the higher animals, a dog, or a monkey, etc. In these a certain instinctive faculty may manifest in a higher degree than in other animals, but not the reasoning faculty, the higher voluntary judgment, about things and their relation to each other. This truly highest faculty of the Soul is essentially a divine principle residing within the Soul. By this principle the Soul is able to distinguish between truth and error, and is capable of thinking in all possible directions, exercise free-will, and identify itself with the divine mind. Thus it gradually grows into the likeness of God.

Jesus the Nazarene, or Prince of Love

By Immanuel, the Nazarene

(Ancient Order of Nazarenes, R. C.)

The Na-Zar-Enes were the second degree (2°) men of the Order of Essenes (Es-Zend-enes), a Rosaecrucian Order of Pali-sthan in Jesus' time, but on account of the conflict of Roman law with Jewish law, the Zar-atust-Rayana Orders had to conform to rules laid down, and so divided the Order into three sections, known then, as now, as The Ancient Order of Essenes, The Ancient Order of Nazarenes, and The Ancient Order of Nazarites. These were again divided into The Order of Friends (like the Quakers of to-day); The Order of Faithful Friends, now symbolized and perpetuated by the Knights of Pythias; The Order of Strangers* (Now the Rosae Crucae), and The Hermit, Covenanters, Good Samaritans, and others, were divisions of the Order Rosae Crucis. The Nazarenes could cut their

hair or beards, or shave; the Nazarites could trim their hair and beards, but were never permitted to shave hair or beards after becoming Nazarites. The Samson Nazarites NEVER cut either hair or beard "and he was a Nazarite from his mother's womb." (See Samuel.)

Jesus was a Nazarite, for his hair and beard were allowed to grow after a certain age, but he was also a Nazarene, and an Essene. The Essenes, Nazarenes and Nazarites never touched dead bodies or ate meat, or decayed fruit or vegetables. They were very strict about these matters, nor did Jesus eat fish, as some say. The "fish" of Palestine was a cake designed to have a cleansing effect on the internal system and organs, hence "pisces" in Greek "to cause to move," to swim, "like a fish," in Aramaic, Captic, Syriac and Hebraic the word also means the same, just as in Aramaic "Bapto" means "to paint, scrub, immerse, wet," so you

*See the New Testament, "I was a stranger and they took me in," etc.; also Zanoul, by Bulwer Lytton, "I am a stranger," etc.



can be "baptoed" or "tized" any way you wish, with a paint brush, a hose, or by being thrown into the water. The main thing is that one renew their baptism daily, or take their daily bath thoughtfully, reverently, keeping the body pure and the water pure. Purity is the keynote, always, so the water, in the body and outside must be kept pure. The Ancients never dumped sewage into the drinking water, even if it were scientifically sterilized, as advocated by some of our astute scientists of to-day, nor were people supposed to use water for drinking purposes, save only for the cattle and other domestic animals. Fruit and vegetation were supposed to supply all the water required, while wine and fruit juice were served for drinks in moderation.

Lodge Number One was at Ephesus, the Dyani or Moon Lodge (Dei-Anna, or God of Love) is dedicated "To the Love of God for Man"; so the Ma-Essene, or Masonic Lodge Number One was Ef-Esus (Ioesus) Jewish equivalent M-Esse-act. The date of Daniel vii:14-18; viii:13; ix:25-26, to A.D. 80 shows Persian, Babylonian Messianism and Jewish Messianic gnosis, while the Fall of Hierosylina in A. D. 70 (R. C. 75) gave a further impulse; Samaritan (Sam-Aryan), Antiocheian gnosis (see Gabriel of Hebron, p. 452, The Nazarenes, by Dunlap); The Nazaraioi, etc., who did not marry but became Hermits and lived apart (separated), The Nazarya, on the Jordan (Gah-Dan) and beyond in Nabathea, at Bassora and the Nazra, in Arabia, were like the I-Essenes, well versed in the names of the Messengers (p. 453).

Simon Magus was a Magi, as was Jesus, else, why did the Magi say, "we have seen his star in the East and have come West to show our worship of Him." Would these Magi, the most zealous and jealous of all the Orders, have come to his birth-place unless they were related to Him? And would Herod

have ordered the slaughter of all first-born Persian children in Palestine unless Jesus was born of Persian parents? And did not all Hebronic families splash blood on the door post? Why? Because they knew that Persians, Essenes, Zend, Nazarenes and Nazarites did not shed blood, but red paint saved the day and the tables were turned, because the blood stains were pointed out on the Jewish door posts, so that Herod had a slaughter of his own people instead. This is why, when Pilate, to test him, sent Jesus to him to be tried, sent him back to Pontius, who himself was an Essene. "Ecce Homo"! WHAT a man! What A Man! What a MAN! said Pilate. This is still the salutation of all his followers, and was said of the Roman Centurions, who were all members of the Order of Centurions and in alliance with the Essenes and Nazarenes. Justin Martyr, Iranaeus (the Rosaecrucian), Hyppolytus were in strong opposition to Merander, Saturninus, Karpockrates, Kerinthus, not only for substituting one or seven angeloi in place of One Supreme God, but because they also held the Salvator (the Messenger—Jesua) and the Christos as entirely distinct from any being of flesh and blood (see Gabriel of Hebron, pp. 453 and 4 "The Nazarenes."


The Jews held that the angel Joshua could not even be born in the flesh while the Persians called Jesus "Jeshua," Iessa, Jessa, Essa and other titles of honor and respect identifying him with the being Soshya—of the Avesta-Zend and calling themselves Soshya-Na-Thas, or followers of Soshya. They held also that our Supreme Grand Master, who lived in Mt. Moriah and ruled Sam-Narya (Samaria) during Jesus' life and taught Him, had erected the pyramid of Gizehs long before and named it for the coming Christ. (Maria-El was Supreme Grand Master of the Nazarenes, but made Jesus Chief Nazarene, and Nazarite of the World.)



The Simplicity of the Truth

By Helen B. Johnston

But let your communication be "Yea, Yee; Nay, Nay,"
for whatsoever is more than these cometh of evil. Matt. 5:37

MERICANS have the name of being lavish even to the extent of being wasteful. The average American laughs at this baneful accusation of his brother across the water, and even is pleased with the idea that he is not, in any sense of the word, considered niggardly or stingy.

There is virtue in being generous, but too much generosity in the use of words with which to clothe our idea often results in obscurity, or total eclipse of the idea itself. It may not be our habit of thinking of words as matter, but are they not forms to express to each other mental conceptions? The less material we use the more evident will be the spirit.

Our own much speaking has retarded our growth, and our demand for the highly colored descriptive matter, in the form of words, has placed into the hands of many a false prophet a garment wherewith to hide his lack of spiritual wisdom. We have become so used to the elaborate explanations that it is almost impossible for us to grasp, in its entirety, a simple direct statement.

The wise man understands the significance of our text, and he restricts his vocabulary, as nearly as possible to the simple statement of facts or a denial of that which he knows to be false. This to him is no restriction, in expressing his idea, for, instead of ponderous phraseology he has secured that which is most essential in the expression of thought, conciseness and significance.

I had the pleasure, recently, of visiting one of the largest jewelry establishments in New York. Who has not been dazzled upon entering one of these palaces, with the glint and glitter of precious stones and minerals? For an hour or more I revelled in the beauty of numberless exquisite designs on almost every conceivable article for use or adornment. I was attracted by a small vase the only virtue of which seemed to be its exquisite simplicity.

I asked the price, and as the amount seemed to be exorbitant, I said: "Why so dear when it does not contain work of art on the engraved articles?" My friend answered: "It is not necessary to have perfect material for the embellished article. An imperfect piece of casting may be engraved; a blow-hole can be skillfully covered with a fantastic scroll or a continuous pattern. This vase, as it stands, is perfect, and the purchaser must pay for that high quality of material and workmanship which can bear the most careful scrutiny."

This brought to mind the words of our beloved Master, which we often hear in the Temple: "Forget all that you have learned about spirit and soul and mind. Come to the temple as little children with pure hearts and inquiring mind. Don't confuse what you learn of truth with what you have been told somewhere, or with any preconceived notion you may have."

Truth does not need much speaking, for it cannot be expressed in rhetoric. Truth can only be expressed in BEING. The words should be simple and direct. It is not the complexity of Truth that makes it hard for us to understand, it is the complexity of our ignorance; the complex mind we bring to bear on the statements of truth.

How lavish we are with our words, especially when we do not know, very well, what we are talking about. Why do we use highly colored, descriptive adjectives, ponderous rhetoric, profound similes, when we want to express a beautiful vision or an inspiring thought? It cannot be that our inspiration is so great that it taxes our ability to express. Jesus used the simplest language: "The kingdom of heaven is within you;" "Blessed are the pure in heart." It must be for our lack of vision. We sense our own poverty of feeling, our lack of consciousness, and we would cover our nakedness, our incompleteness, our incompetence with our much speaking.

It was no wonder Jesus loved the children.



We are not as far advanced as the children, for we have so much to forget, so much we have learned that isn't true, before we may be as they are. All sincere Rosaecrucians will earnestly pray for that purity of mind that will enable them to conceive a simple direct statement of the truth. Humanity is so prone to be egotistical. We take the truth and scurry back in memory for something we may have heard somewhere, to compare it with, before we dare stamp it with our approval. We have thought so much in the external and superficial that the very simplicity of the truth is beyond our comprehension. Yet we have the Word that "a wayfaring man, though a fool, need not err therein."

Take a lesson from the simple narrative of the birth of Jesus. One might write volumes on it, but the simple scribe of two thousand years ago told it in one paragraph: "And she brought forth her first born son and wrapped him in swaddling clothes, and laid him in a manger, for there was no room in the inn. Luke 2:7." What a word picture, without an unnecessary stroke of the pen, or a word that could be omitted! Who has not seen that girlish figure bending over her baby as she made a cosy nest for him in the hay! Who has not heard the chant, with the serious note in it, as she rocked him in her arms, pondering many things in her heart! Who has not pondered over the inscrutable wisdom of those wise men! The pomp and the ceremony was

very effectually expressed in the service of love.

But what of the Inn? We forget it as soon as its negative qualities are expressed. It may have been well equipped to minister to the needs of the mother and her babe, but of its equipment and facilities we know nothing. All we know is "and there was no room for them in the inn." It was not its material poverty, or its lack of ability, but its lack of service that compelled it to surrender to the abode of the innocent cattle, the honor of being the birth-place of Him who was to go down in history as the Saviour of the world. It was not its emptiness, but because it was SO FULL. Had the innkeepers only a little of the wisdom of the wise men how quickly they would have made room, yes, in the guest-chamber. Their ignorance did not deter, for one moment the truth of the birth of Him who should be called "Wonderful" "Counsellor," "The Everlasting Prince of Peace," "The King," "The Son of God."

As earnest Rosae Crucians let us give careful preparation to our mentality that the Truth will not get the same reception that Mary and Joseph received at the inn. Ability to preach, to write beautiful sentiments, to weave fantastic word pictures and visions will avail us nothing unless the simple truth is conceived and finds lodgment in heart and life. Let us dump out our paraphernalia of world knowledge, and make room for the King.

Book Reviews and Exchanges

THE SOUL OF AN ORGAN. By Louise Vesce-lius-Sheldon. Published by the Christopher Publishing Company, 1140 Columbus Ave., Boston, Mass. Price. \$1.00. A pleasing little book on the health-restoring agency of music. The widespread interest in music, which is growing daily, is certainly an avenue through which the higher forces can work directly for the alleviation of human suffering.

BROTHER OF THE THIRD DEGREE. By Will E. Garver. Published by Purdy Publishing Co., 1,000 Mallers Bldg., Chicago, Ill. An occult story of Mystic Initiation worthy of a place beside Lytton's "Zanoni," and "A Strange Story," or the celebrated "Count de Gabalis." It is well written, giving many occult truths in an interesting and pleasing manner. We recommend this book to all true seekers whether Rosaecrucians or not. To those who have received illumination it is of added interest, because of the vivid descriptions of this soul's trials and tests in its desire for knowledge.

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OUR EXCHANGES

PHILOSOPHY OF HEALTH. Edited by J. H. Tilden, M.D., Denver, Colo. Subscription price \$1.00. From the July number Table of Contents we recommend, The Importance of Getting Understanding and the Care of Children.

THE MASTER MIND. Edited by Annie Rex Militz, Los Angeles, Cal. The article "The Child's Query—Where Did I Come From?" is of unusual interest to parents.

NOW. Edited by Henry Harrison Brown, San Francisco, Cal. \$1.00 a year. A New Thought magazine of helpful and uplifting reading, which is worthy of a more refined typographical display. A magazine devoted to the affirmation of culture and refinement in thought should also demonstrate that high thought in its form and columns.



THE AMERICAN ROSAE CRUCIS

THE NEW THOUGHT TRUTH. Edited by Miss Harriet C. Hulick, St. Louis, Mo. \$1.00 a year. The June number contains, among other interesting reading, an article on Numerology, by Lorrie Rolindi, which is of value to all students of mysticism.

THE CHANNEL, for July, edited by Marie Russak, Los Angeles, Cal., contains an interesting article on the Science of Occult Healing. For announcement see advertisement on page 32.

THE GLEANER, 104 Eutaw Ave., East Lynn, Mass. The Astrological Monthly of the East. This magazine promises to be one of the leading astrological journals of United States and it is recommended to all our readers.

Exchanges

Bible Review. H. E. Butler, Editor, Applegate, Cal. \$1.50 a year.
Brotherhood. J. Bruce Wallace, Editor, Letchworth, England.
Christian. Thomas J. Shelton, Editor, Denver, Colo. \$1.00 a year.
Das Wort (German). H. H. Schroeder, Editor, St. Louis, Mo. \$1.25 a year.

Expression. Alma Gillen, Editor, London, England. \$1.58 a year.
Nautilus. Elizabeth Towne, Editor, Holyoke, Mass. \$1.50 a year.
New Thought Companion. Plymouth Printing Co., Plymouth, Ill. \$1.00 a year.
Now. Henry Harrison Brown, Editor, San Francisco, Calif. \$1.00 a year.
Power. Charles Edgar Prather, Editor, Denver, Colo. \$1.00 a year.
The Aletheian. Alethea Head Rogers, Editor, Boston, Mass. \$1.50 a year.
The Master Mind. Editor, Annie Rex Millitz, Los Angeles, Cal. \$1.00 a year.
The Channel. Mrs. Marie Russak, Editor, Los Angeles. \$2.00 a year.
The Epoch. Mrs. James Allen, Editor, Ilfracombe, England. \$1.00 a year.
The Gleaner. 104 Eutaw Ave., East Lynn, Mass. Astrological Monthly. \$1.00 a year.
The New Thought Truth. Harriet C. Hulick, Editor, St. Louis, Mo. \$1.00 a year.
The Revealer. Sister Veni Cooper-Mathieson, Editor, Sydney, Australia. \$1.50 a year.
The Seeker. W. L. Willburst and Percy Lund, Editors, London, England. Quarterly. 2s 4d—in U. S., 75 cents yearly.
The Self Master. Andrew Floyd, Editor, Union, New Jersey. \$1.00 a year.
The Spiritual Journal. Alice Herring-Christopher, Boston. \$1.00 a year.
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